June 23
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And as surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth.*" BOOK OF MORMON, 3 NEPHI 5:24.

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EVIDENCE AND PROOF*

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

NOTWITHSTANDING I was born in the Church, and have passed my sixty-sixth birthday, I feel but a mere child in this great latter-day work. In speaking to you, my brethren and sisters, this afternoon, I will call your attention to the word of the Lord to His servant, Moses, as recorded in the Pearl of Great Price, Book of Moses, first chapter and thirty-ninth verse:

THE DOMINATING PURPOSE OF THE LORD

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

I conclude from these words that, with the Lord, the salvation of man was the end He had in view, and that all other works of His are but means to that end. In these last days, after a period of spiritual darkness has been over the earth and the hearts and the minds of the children of men for centuries, our Father has restored anew the Gospel, established His Church, and restored the Holy Priesthood, having the same end in view.

THE GOSPEL IS FOR THE LIVING AND THE DEAD

The Gospel is the law of the Lord by which all men are to be judged, and to be condemned or justified according to merits, therefore, justice demands that the Gospel be taught unto all

*Address delivered at the third session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4, 1927.

men. The Lord has most graciously provided that this shall be done, that those who do not have the opportunity of hearing the Gospel in the flesh shall have an opportunity of hearing it in the hereafter, and that those who have not the opportunity of receiving the saving ordinances of the Gospel in life may have the work done for them vicariously by their kindred who come after them. This principle of the living working for the dead, and of the dead looking to the living to do the necessary work for them, is what is called the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers, and it has the same end in view, that of the salvation of men.

I think the President of this Church has the same motive concerning the Latter-day Saints, and the children of men generally, that our Father in heaven has, and that is to bring about by the means at his command—the organizations, institutions and workers in this Church—the salvation of the children of men. It would please the President of this Church more than anything else if we who are members of the Church would be true and faithful to our covenants, and keep the commandments of the Lord.

FAITH THE MOVING CAUSE

If we had sufficient faith, my brethren and sisters, I feel sure that there would be no doubt in regard to our salvation. Faith is the moving cause of all action. It is the foundation of all righteousness, and righteousness is the thing that is going to save men and women in the kingdom of God. One of the purposes of our meeting together in these conferences is that the faith of the Latter-day Saints may be more firmly established, that under the influence of the Spirit of the Lord, which is always present in these conference meetings, and the instructions that are given, we may be reminded of our first love, of this Gospel of our Redeemer; that we may be reminded of the manner of men and women we should be. The very elect of mankind have been chosen out of the world, and there are very few indeed, in the language of the scripture—one of a city and two of a family—to carry on the work of our Father, looking to the saving of His children.

TESTIMONIES THAT STRENGTHEN FAITH

Those who were present yesterday morning at the opening meeting of this conference, and heard the remarks of President Heber J. Grant, must have been deeply impressed, as I was, with the strength of character and of testimony of this, our beloved President. Many evidences were brought forth proving the truth of this work, and that Joseph Smith was indeed a prophet of God; and a powerful testimony was borne that God lives, and that Jesus is the Christ, the Saviour and Redeemer of mankind. The testimonies of others of the brethren have been in accord, all

calculated to strengthen the faith of the Latter-day Saints, and to convince those who are not members of the Church. We, each and all of us, ought to feel as our Father in heaven feels in regard to man's salvation, and that so far as we have the power we should endeavour to lead men and women with whom we may be associated to an investigation of the truth, and possibly, through the blessing of the Lord, to membership in His Church, and finally to salvation.

NATURE'S TESTIMONY

I realize that some are less credulous than others. The evidences presented, which have convinced us beyond question or doubt, seem to be insufficient for the converting of many of our Father's children. For this, of course, we are sorry.

Nature's testimony of God is incontrovertible. Men may question the authenticity and the truth of the scriptures, perhaps, but the evidence of Nature is incontrovertible. The Apostle Paul in reasoning with the Romans used this expression:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Men are known by their works. A prophet is known by his works. The tree that bringeth forth fruit is judged by the fruit. The things which God our Father has created, all that we see in Nature, are His handiwork and testify of His existence, of His power, and of His love. Hence we sing that beautiful hymn:

Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance—
All around and all above
Bear this record, God is Love.

THEY WHO HAVE SEEN HIM BEAR WITNESS

There are other evidences. The Saviour said to one of His apostles, see St. John, twentieth chapter:

Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

The Lord expects men and women to receive the testimony of those who have seen:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The scriptures tell us that no prophecy of the scripture is of any private interpretation, "for the prophecy came not in old

time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The scriptures, then, are the product of the Holy Ghost, and they are written that they might testify of Him. And they have so thoroughly testified of Him that men believing on Him, by reason of the testimony of these scriptures, have reasoned out also a philosophy that God, who is the Father of Jesus Christ, is a personal, immortal and glorified being.

NATURAL CONCLUSIONS

Let me read to you of Henry Ward Beecher's conclusions, drawn from the scriptures. He says:

> I am compelled to say that I must form an ideal of God through His Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know Him to be a spirit, into something that shall nearly or remotely represent that which I know. I hold before my eyes, therefore, a glorified form. But after all the glory, whatever may be the nimbus and the effulgence round about it, it is to me a glorified form of a glorified man, and I therefore fashion to myself out of the spirit, that which has to me, as it were, a divine presence and a divine being; namely, a divine man.

Why can not other intelligent men and women reach the same conclusion from these same scriptures? It seems to require more evidence to convince some than others. To me these are convincing evidences, and the fact that we teach truly scriptural doctrine is one of the strong evidences of the truth of this work in which we are engaged.

THE LORD HAS RAISED UP WITNESSES TO TESTIFY

Now again the Lord has raised up witnesses who are to testify, and the people who hear them are supposed to believe, and if they do not believe they will be left without excuse.

I will read from the first chapter and eighth verse of the Acts of the Apostles:

> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

That is the kind of witnesses the apostles of the Lord were to be in His day, and in this day He has also special witnesses, and the people are expected to hear their testimony.

You remember the parable given by the Saviour, of the rich man and the poor man, how that the rich man found himself in torment after life, because of his neglect to do the things he knew he should have done, and when he appealed to Father Abraham to send someone from the dead down to earth to visit his five brothers and warn them that they might not come to that place and condition of torment, the answer was:

> They have Moses and the prophets; let them hear them. . . . If

they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THEIR TESTIMONIES WILL STAND AGAINST THE WORLD

These testimonies borne by the servants of God in this day will stand against the world. Men of the world need a tutor, a Philip, to explain the scriptures to them so that they may understand them.

WITNESSES TESTIFY OF THE BOOK OF MORMON

Last Saturday we unveiled a beautiful monument here to the memory of Oliver Cowdery, David Whitmer and Martin Harris, the Three Witnesses to the Book of Mormon, who testified that an angel of God came down from heaven, and brought and laid before their eyes, that they beheld and saw the plates from which the Book of Mormon was translated by the gift and power of God through Joseph Smith; that they heard a voice from heaven saying that the plates had been translated by the gift and power of God, and that the voice commanded them to bear record to the world, and they gave their record and testimony to the world.

Another testimony, that of eight reputable men, who declared that Joseph Smith, having the plates from which the Book of Mormon was translated in his possession, showed the plates to them, and that as many of the leaves as he had translated they did handle with their hands, and they saw the engravings which were upon the plates, and declared that they had the appearance of ancient work and of curious workmanship.

THE BOOK OF MORMON TESTIFIES OF THE WITNESSES

I shall read to you what is found in the Book of Mormon telling of these witnesses who shall be raised up, long centuries yet to come, after this prediction. It is found in the Book of Ether 5:3, 4:

> And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.
>
> And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.

Why? Because men and women learning of these things are supposed to accept the testimony of these witnesses.

The testimony of all these witnesses is a direct testimony of the truth of the Book of Mormon. We declare that it contains the fulness of the everlasting Gospel as restored through an angel, as the plates from which this book was translated were given to Joseph by an angel. And thus the vision of John the Revelator on Patmos was fulfilled, when he saw that an angel

should fly in the midst of heaven having the everlasting Gospel to preach to them that dwell upon the earth, etc.

SATISFACTORY EVIDENCE

Those witnesses and their testimony, to me (perhaps I am more credulous than some) is an equally strong testimony that Joseph Smith, who translated from those plates the Book of Mormon, is a true prophet of God; and, being a true prophet of God, his story of his first experience when he went into the woods to pray, and in answer to his prayer the Father and the Son appeared to him, must have been true. For, had it been false, he would have been a great impostor, and God never would have used an impostor in bringing to light this truth, the Book of Mormon, the fulness of the everlasting Gospel. So that these testimonies are to me just as strong evidence that Joseph Smith's story of the visitation of the Father and the Son is true, and that means that God the Eternal Father is a personage having a body of flesh and bones, and spirit, a glorified immortal being, and His Son Jesus Christ is like the Father. To me it is also satisfactory evidence that what the Lord told Joseph Smith, as Joseph explains it to us, is true in regard to a universal apostasy, and the intention of the Lord to restore His Gospel and His Church in the near future. The visitation of the angel Moroni to Joseph is an established fact by these witnesses, by their testimony, also the visitation of John the Baptist, and the conferring of the Aaronic Priesthood upon Joseph and Oliver, and later the visitation of Peter, James and John, who held the Melchizedek Priesthood, and who conferred upon Joseph and Oliver the keys of that Priesthood.

Now just a word or two from the Doctrine and Covenants in conclusion. We read in the twentieth section:

> Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.
>
> And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;
>
> But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation.

May the Lord add His blessings, I pray, in the name of Jesus Christ. Amen.

BE ALWAYS displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. And if thou sayest, I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate.—AUGUSTINE.

THE DIVINITY OF JESUS OF NAZARETH*

Testimony of the Apostles

Very soon after His return from the wilderness, whither He went immediately following His baptism, Jesus began to assemble certain men about Him, and these came to be numbered specifically among His disciples. The first two of these were Andrew and John. Simon Peter attached himself early, and the goodly company was soon enlarged by the accession of Philip, and Nathanael; and others followed. Andrew was impressed from the first that the man Jesus was indeed the Messiah, and he so testified to his brother Simon.

The usual form of the call or invitation extended by Jesus to those whom He recognized as righteous men, probably foreordained to receive later the ordination to the holy Apostleship, was simple in the extreme. As a rule He said simply: "Follow me." He found Matthew, otherwise known as Levi, a tax-collector; and at the Lord's call Matthew left his place and followed as he had been bidden. In some cases, as for example in those of Zebedee's sons, and Peter, and Andrew, the call was repeated. Jesus found them engaged in their usual vocation as fishermen, and said to them: "Come ye after me, and I will make you to become fishers of men." See Mark 1: 16-20; also Luke 5: 1-11.

In due time Jesus chose from among the disciples who had shown their earnest adherence to His word and work twelve men whom He ordained Apostles. Read Matthew 10: 1-4; and Luke 6: 12-16.

Of all men these twelve were in closest association with Jesus throughout the period of His earthly ministry. To them He taught many things that were withheld from the multitude. It is obvious that because of their close intimacy with Jesus they knew Him and His ways in a fuller and a higher sense than that in which He was seen and understood by the people generally. From Him they received power over diseases and evil spirits.

How did these men, these twelve Apostles, regard Him whom they called Master and Lord? As we have seen, Andrew on the occasion of his first call, and before he had been ordained an Apostle, proclaimed Jesus as the Messiah. See John 1: 45. Verse 49 in this chapter records Nathanael's fervent avowal: "Rabbi, thou art the Son of God; thou art the King of Israel."

Following their ordination, however, the testimony of the Master's divinity developed steadily, and became a characteristic feature of their regard for Him.

(*Continued on page 393*)

*This article is for use in the course of study of the Relief Societies on the first meeting night in July.

THURSDAY, JUNE 23, 1927

EDITORIAL

IN MEMORY OF THE "MORMON" BATTALION

Two epochal journeys, the westward trek of the "Mormon" Pioneers and the strenuous march of the "Mormon" Battalion, are so linked that to be informed concerning the far-reaching effects of the one is to know of the hardships incident to the other.

The five hundred and forty-nine stalwart men who composed the Battalion answered the call to defend their country in a war with Mexico. They responded to the appeal, under the counsel of Brigham Young, at a time when their services were sorely needed to help with the arduous task of moving a homeless people fifteen hundred miles over an untracked wilderness. The volunteers enlisted in the summer of 1846 for one year, and marched two thousand miles across a rugged, uncharted continent, in inclement weather, suffering extreme hardship and deprivation. It was a feat of which Colonel Phillip St. George Cooke said: "History may be searched in vain for an equal march of infantry."

On Monday, May 30th, 1927, a monument, erected on the grounds of the State Capitol of Utah to the memory of the "Mormon" Battalion, was unveiled and dedicated. Elder B. H. Roberts delivered the principal address of the day and presented the memorial to the State of Utah in behalf of the people of Utah and the Monument Commission. Governor George H. Dern made acceptance for the State. The actual unveiling was accomplished by young descendants of Battalion members. One survivor of the march, Mrs. Sarah Mowrey Thomas, was present. President Charles W. Nibley offered the dedicatory prayer, and Major Wesley E. King acted as Master of Ceremonies. More than fifteen thousand people witnessed the proceedings. A military parade preceded the services, and a salute was fired as the veils were being parted.

The creation of this monument was made possible by more than twenty years of planning and working, and was built at a cost of more than forty thousand pounds, under the direction of the sculptor, Mr. Gilbert Riswold, who originated the design. Half of the money was appropriated by the State of Utah, and the remainder was raised by subscriptions and donations.

A huge mass of rose-pink granite, twenty-nine feet high, three

faced, and tapering, with concave sides, portrays, in relief, the history of the wearisome march. Thirty-three figures appear, near life-size, depicting the various phases of the Battalion's experiences. At the apex, which points west, stands a typical Battalion man, in bronze, ten feet high, facing west, and overshadowed by the towering stone figure of a woman, chiseled in the granite, representing the Spirit of Progress. The whole of this is mounted on a base of stone and concrete, with walks, steps, and reflecting pools, covering an area of ten thousand square feet. Much credit is due to all who were in any way responsible for the structure and for the careful planning of the unveiling and dedicatory services. The entire memorial is a work of art, fashioned by artists.

Eighty years have passed since that memorable march was completed, and the remembrance of the mighty accomplishment has lived, and will continue to live, regardless of stone tributes; but it is fitting that honour should be given, and that the memory of the "Mormon" Battalion be perpetuated by a work of beauty and durability, such as will remind all who look upon it of the noble deeds and sacrifices that made possible the blessings which they enjoy.—Richard L. Evans.

THE DIVINITY OF JESUS OF NAZARETH

(*Concluded from page 391*)

Soon after the miracle of feeding more than five thousand people in the desert, Jesus delivered a very impressive sermon in Capernaum; and in this address He likened Himself unto the bread sent down from heaven. Jesus declared His divine Sonship in the plainest of terms, and solemnly avowed: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." These plain truths offended many, and they turned away from Him.

However, Jesus retracted nothing, but confirmed His avowal in this wise: "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"

As many of the disciples turned away and departed, Jesus looked upon the Twelve, who seemingly showed their concern over the defection of those who had taken offense and deserted the Master. With deep pathos Jesus asked of the Twelve: "Will ye also go away?" Peter speaking for himself and for his brethren replied with emotional earnestness: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

When Jesus and the Twelve were traveling to the north, not far from Mount Hermon, Jesus inquired of them as to the common talk and public rumour about Himself, particularly as to whom

the people believed Him to be. He was told of many unfounded and some foolish stories afloat about Him, and then with solemn and soul-searching earnestness He asked of the Twelve: "But whom say ye that I am?" Again the impetuous Peter was the first to reply; and, speaking for himself and the rest, he voiced the great confession: "Thou art the Christ, the Son of the living God." In response Jesus assured Peter that he was greatly blessed in the knowledge he had, for that knowledge had been revealed unto him by the Eternal Father.

Fervent and unshakable as was the testimony of the twelve Apostles while Christ lived in the flesh with them, that testimony became a source of mighty power as the Holy Ghost gave them understanding following the death and resurrection of Jesus.

Already in this course of study we have found the solemn witness of angels, men, and devils, severally attesting the divinity of Jesus of Nazareth.

SUMMARY

1. At the beginning of His ministry Jesus gathered about Him certain devoted disciples. Name some of the earliest to be called, and relate attendant circumstances.
2. Jesus assured some of them that He would make them "fishers of men." State the conditions under which the promise was made. What did it mean?
3. From among the disciples Jesus chose twelve men whom He ordained for special service. By what title were they known? Explain the difference between "disciples" and "Apostles."
4. Some of the disciples, not then Apostles, bore witness that Jesus was the Messiah and therefore divine. Give all the instances you know.
5. Peter voiced his great confession in answer to the Lord's question. Give the account as fully as you can.
6. The Eternal Father, angels, men and demons bore independent witnesses to the divinity of Jesus Christ. Give specific instances of each.

A MESSAGE FROM SAMOA*

ELDER E. L. BUTLER

FORMER PRESIDENT OF THE SAMOAN MISSION

WHEN I WAS introduced as one who has been President of the Samoan Mission, I imagine possibly many of you felt somewhat as Brother Peery, who, when I was bringing some children with me through the Temple grounds with a party of tourists a week or so ago, asked if there were any missionaries present, and if so

*Address delivered at the second overflow meeting of the Ninety-seventh Annual Conference, in the Assembly Hall, Salt Lake City, Utah, April 3rd, 1927.

to stand up. When I arose, he said: "Brother, where were you a missionary?" I said: "In Samoa." And he said, after scratching his head: "Where is Samoa?"

I assure you that it is indeed a pleasure to me to be here to-day. I certainly enjoyed the first meeting of this conference in the Tabernacle this morning, the good sermons of President Grant and President Ivins. It has been nearly six years since I had the opportunity of attending a general conference of our Church. I have been in the islands for five years and four months on my second mission to Samoa. In all, I have spent about nine years in the islands.

Possibly that Mission seems insignificant to many in this audience; but it might surprise some of you to know that we have more adherents to our Church in Samoa than we have in the whole great continent of Australia, and I believe there are just as faithful souls among the Saints in that Mission as there are in any other Mission in the world. I believe that last year we had more converts in that Mission, with our eighteen missionaries, than they had with somewhat more than forty in the Australian Mission. They are sincere converts, and they are a fine race of people.

WELL WORTH THE SACRIFICE

What I would like to say to-day, if God will bless me with His Holy Spirit while I stand before you, is something that will cause the mothers, the fathers, or the brothers and sisters, or those who are supporting their loved ones in the various mission fields, to feel that their means are not being wasted. I want to thank the fathers and the mothers, yes, and the brothers and the sisters, of those missionaries we have in Samoa for the hearty support they have given them, in the way of encouraging letters, and in the money expended to care for those missionaries while they are in the mission field. Brethren and sisters, your means and your kind words are not wasted. Those missionaries are giving a good account of themselves, are doing a splendid work; and the Prophet of God is not wrong when he is sending out somewhat more than twelve hundred missionaries each year to different parts of the world. As Brother Young and Brother Quinney have said, it is one of the grandest opportunities that comes into a man's or a woman's life. Many of us who are in this audience are missionaries or have been missionaries. Some of you are sending your boys and girls; some of you are waiting for their return. Sometimes we feel that it is a sacrifice, that it is hard to raise the means to support John while he is away, or Mary while she is in the mission field; but it is just as essential that we work for the development of the spiritual side of the nature of our children as it is that we work for the development of their mentalities, or the development of the physical side of their natures. With all due

respect to the work accomplished by the auxiliary organizations of our Church, the greatest training our children get is when they are in the mission field preaching the Gospel.

I want to tell of a few little incidents that happened while I was in the mission field, just to illustrate the experiences that your sons have. After I left Salt Lake City, and while we were on board the steamer, I was in charge of a company of eleven missionaries, a number of them going to Honolulu, the others to the Samoan Mission. On the way between here and the Hawaiian Islands, there was on board an officer of the Reorganized Church; and we had many opportunities for discussion of the principles of the Gospel. At Honolulu another officer of the Reorganized Church came on board, and he asked the privilege of explaining to these young men the difference between our doctrines and those of the Reorganized Church. He said: "Some day we expect to have all you 'Mormons' come in with us in the true Church." I said: "All right, brother, but if you want to explain your side of the question to these young men, I think it no more than fair that I have a chance to answer you, and have them all listen." He said that was fair. I said: "I have no doubt that any one of them could answer you all right, but I ask that privilege."

We went to one of the largest staterooms on the boat, and for an hour and a half this man explained the principles of his religion and the difference between the "Mormon" Church and the Reorganized Church. We did not have time that day to finish our discussion, but the next day we met in this same stateroom and for about an hour and a half I answered his arguments, one by one, to the best of my ability. I felt satisfied when these young men came up and shook my hand, and said: "Thank God, we are 'Mormons'." . . .

VARIED EXPERIENCES

We have varied experiences in our Mission. We have to learn another language, and we do most of our work among the islanders, the natives; but we also have the opportunity of meeting the white people who are there. One or two instances I would like to relate:

About three years ago, my wife and I were asked by a Chaplain of the Navy in Tonga Tonga, Tutuila, Samoa, to take charge of his service. This is in line with the statement of President Grant this morning, speaking of the tolerance that is shown to-day toward our work. The Chaplain sat in the back of the hall. We had an audience of about forty-five or fifty, consisting mainly of the officers of the United States Navy with their wives. Governor Kellogg of American Samoa was present. We did our best to present the truths of the Gospel to those people. Most of them had never heard the principles of our religion. You can judge of our success by the fact that when that meeting was

closed, from the Governor down every one came and shook hands and invited us to their homes—something which had never been done before. Later we had an opportunity of holding services there a number of times. The youngest elder in our Mission at that time, Elder Benham, from Clinton, held services there.

At one time, when the Chaplain had gone away, the Governor came to me and told me that he was going to ask one of our missionaries to take charge of the Thanksgiving services for the Navy, because the Chaplain would be away. Elder Benham, who had associated with these people, was chosen to take charge of those services. That Chaplain had experienced difficulty in getting more than five or ten out to his services, but on the morning when Elder Benham went down, the sailors and the officers got together, and they were practically unanimous in their decision to attend the services, because of their love and respect for that young man.

ENTERTAINED GOVERNORS OF NEW ZEALAND AND SAMOA

We had the opportunity of entertaining Sir Charles Fergusson, the Governor General of New Zealand, and Lady Fergusson at our Mission headquarters in Apia, Samoa, together with Sir George Richardson, the Governor of Western Samoa, and Lady Richardson, his wife. I presented both of these gentlemen with a volume of the book, *The Fruits of Mormonism*, by Dr. F. S. Harris and N. I. Butt. I learned afterwards that the gentlemen read those books. They acknowledged to me that they did not know anything about "Mormonism", but they told one of our elders later, when they visited one of the other islands, that they were interested in our doctrines. At the time I was released to come home, and my successor, Elder Willard Smith, from Canada, was appointed to take my place, we called upon Sir George Richardson at his home. I might say, incidentally, that it is the old home of Robert Louis Stevenson, which is now the Government Home. Our Mission headquarters are in the shadow of the hill upon which is located the grave of Robert Louis Stevenson. We called at the Home, and met Sir George Richardson and Lady Richardson, and introduced President Smith and his wife. Afterwards we met him in his office, and we talked over business affairs, and he said that he had great respect for the work we are doing in Samoa, and said that as far as it is in his power he will give us his support; and that he and his wife had often talked about the character of the "Mormon" elders. He said there had been many come to Samoa since he had been there, three and a half years, and he had never known one of our elders to commit an act that would bring disrepute upon his name. And he said: "You know, Elder Butler, how many young men I have had to send back to New Zealand, because of their acts after coming to this island. Why is it that your boys come

ont here, young men, and can stay here three years, and we never hear of a smirch upon one of their names, but our boys come from New Zealand in governmental capacity for government positions, and we have to send a certain percentage of them back, because their acts bring a stigma upon the government?" I said: "It is the government that they have in their own homes and the teachings under which they are reared."

I feel that I have talked long enough. I pray the blessings of our Father in heaven upon this audience, upon our conference, and I want all of you fathers and mothers to feel that whatever you expend in sending your boys and girls upon missions is well expended.

God bless you, is my prayer, in the name of Jesus Christ. Amen.

HIDDEN TREASURES OF KNOWLEDGE

Elder F. Donald Merrill, Manchester District

Throughout the ages the Lord has given commandments to men, and He has often made promises of reward on conditions of obedience to some law or principle. In these latter days, as in former times, He has prescribed many rules of conduct for the guidance and welfare of His people. One of these laws with a promise attached is distinctively referred to as the "Word of Wisdom" and is designed for the temporal salvation of all who comply with its requirements; and therein the Lord cautions all people against the use of foods and drinks that are not good for the body, and advises mankind to be temperate in all things:

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

Then follow the wonderful promises to those who obey:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint. (Doctrine and Covenants 89: 7-9, 18-20).

These are not all of the promises; but they will suffice for the present purpose.

Although these wonderful truths were given to the world at a time when they were considered in the light of absurdities, they have since been proved, by scientific research and practical demonstration, to be what they are alleged to be—words of wisdom.

From a high school at Cardston, Alberta, Canada, over which Mr. J. W. Low has presided for the past twenty years, has come this astounding announcement: Not one student has been graduated from that institution during Mr. Low's administration, and it is one of the best schools in the Province, who has habitually lived contrary to the "Word of Wisdom." Its non-observance, to any degree, lessened the student's efficiency. It is a matter of common knowledge that these things, against the use of which we are divinely admonished, weaken the mental faculties, while following the admonition leads to knowledge, and, to what is yet greater—wisdom.

Again, frequently, when we read of some wonderful achievement of man, we find appended, as in the case of Captain Lindbergh, the intrepid aviator who but recently accomplished a non-stop flight from New York to Paris, that the performer uses neither tobacco nor strong drink.

"I, the Lord, am bound when ye do what I say;" and His promises never fail, "but when ye do not what I say, ye have no promise."

FROM THE MISSION FIELD

Transfer: Elder Owen J. Carlisle has been transferred from the Birmingham to the Manchester District.

Releases and Departures: Elder Fred R. Flinders, who has laboured in the Birmingham and Nottingham Districts, and Elder Lee W. Lund, of the Bristol and Nottingham Districts, have been honourably released. Both sailed for their homes in America on June 21st, aboard the *Leviathan*.

Doings in the Districts: *Sheffield*—The Sunday Schools of the Barnsley and Woodhouse Branches held an outing at Conisboro on June 7th. Games were enjoyed. The *Sheffield Telegraph* printed a picture of the participants, on June 8th. The Traveling Elders of the District met for a monthly report meeting on June 11th. Immediately following this meeting a service was held at which three persons were baptized by Elders Nathaniel E. Parry and Fred L. Finlinson, and confirmed by President Raymond H. Haight and Elders LeRoy S. Taylor and Horace L. Barker. Elder Clinton L. Mills spoke briefly concerning the ordinances. A District Priesthood meeting was held after the baptismal service, and the activities of the branches were reported.

Ulster—Eight persons were baptized at a service held on June 11th, at Helena Bay. Elder Seth P. Leishman delivered a brief address on the significance of the ordinance. On Sunday, June 12th, a confirmation service was held. Elder Boyd W. Madsen spoke concerning the laying on of hands for the gift of the

Holy Ghost. President Kendall D. Garff and Traveling Elders Boyd W. Madsen, Seth P. Leishman and Elmer D. White, assisted by Local Elders Walter Pring and Thomas J. Ditty, administered the ordinances.

THINGS THAT ENDURE

Honour and truth and manhood—
These are the things that stand,
Though the sneer and gibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day,
But truth and honour and manly worth
Are things that endure alway.

Courage and toil and service,
Old, yet forever new—
These are the rocks that abide the shocks
And hold through the storm, flint-true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labour and love and virtue—
Time does not dim their glow;
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie, as it was of yore.
And a truth that has lasted a million years
Is good for a million more!

Ted Olson

DEATH

Hammond—Enid Hammond, infant daughter of Sister Florence G. Hammond of the Grimsby Branch, Hull District, passed away on June 7th. Funeral services were held at the family residence on June 10th, under the direction of District President Richard D. Hooper. President Hooper and Elder Richard L. Bird, Jr., were the speakers. President Hooper dedicated the grave.

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